

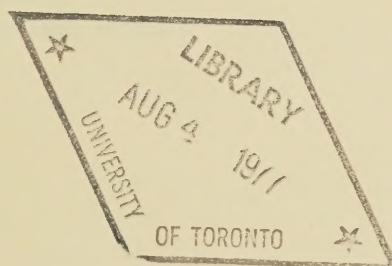
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Papers on the East Indian Community



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PAPERS ON THE EAST INDIAN COMMUNITY

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EAST INDIANS IN CANADA

by

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University of Toronto

Text of presentation given on

19th March, 1976

Seminar on Education and the East Indian Student

Ministry of Culture and Recreation
and
Indian Immigrant Aid Services

In the thirty minutes allotted to me, I shall attempt to encapsulate 4,000 years of cultural complexity which symbolizes India and East Indians. Of necessity therefore the following presentation is very general and somewhat disjointed.

My comments are primarily meant to present an overview of the historical background and cultural characteristics of East Indians in Canada as well as some of the attitudes and stereotyped conceptions that Canadians and Indians have of each other.

The information contained in my comments has been drawn from Canadian Government sources, from primary, first-hand research conducted among members of the East Indian community in Toronto, and from the research of various sociologists, political scientists and other concerned individuals.

Introduction

East Indians in Canada are rapidly evolving into a significant ethnic community within the "Canadian Mosaic". The fact that East Indians are a visible minority in the larger cities of Canada has given rise to apprehensions about this group. Ignorance of the social background, cultural traditions and general expectations of East Indians has generated fear, anxiety and even antagonism toward this group. Knowledge about East Indians among the general public originates in residual erroneous impressions from early twentieth-century experiences in British Columbia, the remnant attitudes of British colonialism, the current negative attitudes transmitted by some new British immigrants to Canada and irresponsible mass media publicity of the issues affecting this group. Thus, negative stereotyping has occurred which has exacerbated the problems of the acceptance and integration of East Indians into Canadian society.

A Brief History

All East Indians in Canada are not recent arrivals. East Indians have been residing in Canada since 1870 when they came to work on the Canadian Pacific Railroad and in the logging and lumber camps of British Columbia. These pre-war migrants were primarily comprised of uneducated or semi literate persons, mostly male adults, of peasant origins who had come to Canada, despite restrictive regulations, in order to escape from poverty and the frustration of British colonial rule in India. Today, this community has evolved into a fairly affluent one in British Columbia, numbering a few millionaires, and a fair number of 3rd and even 4th-generation Indo-Canadians.

Yet, the concern of various social groups and organizations that interact with East Indian people in Toronto today lies with the post-war immigrant of East Indian origin.

East Indian immigration to Canada recommenced after the Second World War in 1950. Today, there are an estimated 50,000 East Indians in Ontario of which the majority reside in Toronto. The exact number of East Indians in Canada is unknown. It is estimated to be somewhere between 120,000 and 150,000 persons.

The post-war East Indian immigrant to Canada is of a very different type to his pre-war counterpart. * Post-war East Indian immigrants tend to be

* The post-war East Indian immigrant to Canada is also very different to the type of Indian (or Pakistani) immigrant that arrived in Britain in the 1950's and 1960's.

educated, middle-class professional or para-professional persons from urban backgrounds. Therefore, their expectations, reactions, rates and patterns of adjustment to the local society no longer conform to the stereotype set by their pre-war predecessors.

Some Characteristics of East Indians

East Indians are a visible minority. Visibility is an important factor to be contended with when considering adaptation and integration into Canadian society.

Indians are racially visible in most instances and therefore share common problems of acceptance by society with other visible groups such as Orientals and Blacks. Indians are culturally visible. This is to say they have different patterns of dress, different food habits, they are generally of a different faith (Hindu or Moslem), and they are proud of their own ancient cultural traditions and therefore are not in any hurry to emulate local traditions and customs. Indians are linguistically visible. Most Indian immigrants to Canada speak or understand English upon arrival but they speak the language with an accent and are often ignorant of linguistic idiom in Canada. Thus, a breakdown in communication can and does occur.

Both the Canadian population in general as well as East Indian immigrants tend to have some negative preconceived notions about one another, often erroneous, which are influential in hampering adaptation and commitment to Canadian society. For example:

Most Canadians classify all East Indians under one grouping and treat them as such

The East Indian group in Toronto is representative of the diversity within India. India is not just a nation - it is a sub-continent. Briefly, there are three different racial groups in India alone - Caucasian, Mongoloid and the ancient Dravidian. Skin colours and racial types range from Nordic fairness in the north to Nubian blackness in the south. In the east, Oriental features predominate. A whole host of intermediate racial and colour combinations and variations is present. In addition, ancient Greek and Russian intermixtures and more recent British, French, Dutch and Portuguese racial amalgamation have provided even more variation. One also cannot forget the important Semitic populations which exist due to Arab and Turkish invasions of the past.

India is a secular state - not a Hindu state - so every known major religion in the world is represented in India. Hindus comprise about 80% of the population. Moslems are a significant minority with over 60 million followers; Christians, Sikhs, Buddhists and Jews plus a myriad other smaller sub-religious sects are also present. In addition, there are also some

primitive tribes with their own brands of religion. Therefore, not all Indians in Canada are Hindu.

India has numerous languages and the language issue is a controversial one. If the French/English controversy in Canada is considered a problem, it would do well to try to solve the problem of 15 major rival languages and over 400 dialects each with their own script and grammatical form. Each province in India has its own language, its own literature, its own philosophy, its own idiom and its own cultural heritage. One literally becomes illiterate if one moves from one province to another. Paradoxically, English remains the primary link language between the elites and mobile middle classes of India. English and Hindi are the two official languages of India and English is used as a medium of instruction in some schools and universities in the large cities.

In addition to linguistic and religious diversity there is also cultural diversity. All Indians are not vegetarian or wear sarees or have a dot on their forehead or eat curry. Food habits, dress habits, entertainment patterns, festivals, rituals, ceremonies and even personality types vary considerably due to historical experience, ecological and cultural adaptation over the centuries.

Finally, East Indians in Canada are not all from India. Some originate in East Africa (Kenya, Uganda, Tanzania), others from South Africa, Malaysia, Fiji, Mauritius, Britain, West Indies, etc. They are mostly descendents of East Indians who settled in these parts of the world generations ago. Living outside India for generations has caused certain internal modifications of Indian culture and character among these groups. Nevertheless they are bound together by racial characteristics, by some common values, traditions and cultural characteristics.*

Canadians tend to refer to all East Indians as "Indo-Pakistanis" or as "Pakis"

In the past two or three years, the word *Paki* has come into popular usage especially among Canadian school children and the less educated or more insecure Canadian adults.

The word *Paki* is a derogatory term meaning Pakistani. It was originally used in Britain in the 1950's and 1960's to refer to Pakistani immigrants there. In Britain a distinction was made between East Indians and Pakistanis.

* These various groups tend to maintain their separateness from one another in Canada.

Since then, it has been transmitted to Canada and has now been absorbed into local vocabulary to join the existing multitude of words to derogate minorities such as Wops, Kikes, Krauts, Micks, Polacks.

Unfortunately, the use of this term indicates the ignorance of those that use it. East Indians are not Pakistanis. Pakistan is a small, independent country that came into existence in 1947. Neither Indians, nor, presumably, Pakistanis care for this term.

Most Canadians believe that Indians are poor, running away from starvation and disease

Most media presentations about India or Indians depict the country and people as poverty-stricken, with the usual distended abdomens of starvation, the attendant squalor and the large soulful tragic eyes of children. But wealth exists in India in a form unimaginable to the Western world - even though among a very few. In between the extremes of wealth and poverty there is a significant and growing middle class, Indians who are comfortably off, who live fairly well, are educated, who own some property or business. It is from this group that immigrants to Canada originate.

Post-war East Indian immigrants are therefore middle-class people. They are usually from urban backgrounds and they leave India not only for economic reasons but to obtain job satisfaction, career mobility, education and stabilized futures for their children. Increased competition and occupational frustration in the large cities are added "push" factors which induce them to migrate. Indians choose to come to Canada because it is an English-speaking country, it is depicted by Canadian immigration officers stationed abroad as being free and tolerant and because friends and relatives are already here. Above all, Canada is seen as a land of opportunity where career advancement and personal development is possible.

Thus, the average years of schooling of an Indian immigrant are said to be higher than the national average for Canada according to the recent Green Paper on Immigration published by the Department of Manpower and Immigration. Nearly half of all Indian immigrant heads of household are engineers, accountants, professors, doctors, dentists, etc.

The poor cannot leave India as they neither have the initial resources to leave nor are they eligible, nor do they desire it.

Indians from India arriving in Canada are not destitute. They may not be able to bring in cash, but they bring gold, jewellery, rugs, silks and various saleable artifacts which are readily convertible into cash and which add to the overall national wealth of Canada. Indians from Uganda brought in huge amounts of cash. For example, one recently paid two million dollars in cash for an antique store in Toronto.

A rough estimate of the value of items brought in by East Indians on immigration ranges from \$5,000 up to hundreds of thousands of dollars per family unit.

Most Indians do not display wealth. They are not conspicuous consumers. They are not interested in keeping up with the Joneses. Many abhor loans and would rather save and then buy a desired item outright. As a result most East Indians do not incur debts but end up living in austere circumstances which leads people to stereotype them as living below standard. A few, no doubt, are on welfare. Those that do end up that way are usually nominated immigrants (friends or distant relatives of immigrants) who have arrived in Canada but have then been left to fend for themselves without assistance of any kind. New immigration policy intends to eliminate this nominated category of immigrants.

Most Canadians believe that East Indian immigrants produce large families who will eventually inundate Canada

A survey of popular opinions about East Indians indicated that the average Canadian believes that East Indian immigrants in Canada "breed like rats".

India and over-population are constant themes. The two seem inseparable. But middle-class Indian families in India no longer produce large numbers of children. Most have an average of 2 or 3 children whether they migrate to Canada or not. Indian immigrants to Canada are primarily from this group and their average family size is therefore comparable to or slightly smaller than their Canadian counterparts. Additional motivations for small families arise from economic insecurity, perceptions of prejudice and hostility and the desire for upward social mobility in the new society.

Many Canadians believe that East Indian neighbours spoil the neighborhood, because once they move in, others will follow

Unlike some ethnic groups, Indians do not practise residential segregation. They do not form ethnic neighborhoods and ghettos where huge clusters gather. They are scattered all over the city. Initially, upon arrival they may live in small clusters, but not for long. As soon as economic stability is achieved, individuals and nuclear family units move to areas close to their place of work and to homes or apartments which they can afford. Many professional and para-professional East Indian families have bought their homes. The values of these homes vary from \$20,000 or \$30,000 to well over half a million.

Many Canadians believe that East Indians are not capable of adapting to the cold

This is an old argument originating in the 19th and early 20th century ignorance of biological adaptation combined with prejudice. Obviously a dark skin is still associated with tropical climes and a hot blood!

Much of Asia and Africa is not tropical. Even in India, temperatures in New Delhi often go below freezing in winter and the northern provinces even get snow. Affluent Indians go to their summer cottages in the hills where temperatures rarely rise above 65-70 degrees Fahrenheit even in mid-summer.

Indian Conceptions of Canadians

Just as Canadians have some preconceived ideas about East Indians, the opposite is also true. Some negative stereotyped conceptions of Canadian society exist which colour East Indian attitudes and behaviour patterns. For example:

- (a) Canadians have loose morals. There is too much premarital and extra-marital sex, high divorce and re-marriage rates, etc.
- (b) Canadians treat their old people badly. Family ties are too loose.
- (c) Canadians give too much independence too soon to their children. Children learn about rights but not about duties and obligations.

(d) Canadians are aloof, cold and unfriendly.

(e) Canadians are too materialistic and given to showing wealth. Keeping up with the Joneses is more important than financial stability.

Etc., etc., etc.

Whether these conceptions are true or not is irrelevant. The fact is that first-generation East Indian immigrants believe that culturally, Canadian society cannot compete with their own. This is not to say that everything Canadian is seen in a negative light. Many Indians hold positive opinions about Canadians and Canadian society. For example there is admiration of the work ethic, punctuality, orderliness, and practicality, as well as appreciation of the ease of living and so on.

THE CULTURAL BACKGROUND OF EAST INDIANS

A basic introduction to the background of this immigrant group is necessary to dispel erroneous beliefs and misunderstandings and to provide an insight into the whys and wherefores of their thinking and behaviour. One of the first social institutions that comes to mind is the family.

The Indian Family

This is the most important link between individual and society. The Indian family provides the individual with identity, not just a name and social class, but also caste or clan identity (where applicable), religious identity, regional or provincial identity and a historical identity. From an Indian name one can usually tell the home town, province, religion and linguistic affiliation of the individual. The family provides the individual with psychological security and economic stability, it provides the individual with emotional satisfaction and it prescribes the individual's rights as well as duties and obligations.

The Indian family system has primarily been an extended or joint family system where not only parents and children, but also grandparents, uncles, aunts, cousins, etc., all live under the same roof and eat from the same kitchen. The average Indian child is exposed to all age groups of both sexes on an intimate, primary basis.

Urbanization and industrialization in India have started to break down this socio-economic unit but it is migration that finally splits up the extended family into nuclear fractions. The Indian family in Canada is primarily a nuclear unit. As a result, many psychological and economic supports are suddenly eliminated. The migrant family finds its sudden isolation and independence difficult to bear. To make matters worse, the exigencies of survival in a new society (getting a job, working long hours to earn enough to stabilize one's economic position etc.) tend to separate husband from wife. All of a sudden, the Indian woman, traditionally docile, protected and passive is catapulted into a situation where she must make all sorts of decisions independently. It is a traumatic experience and she has no one to turn to - neither the support of a family nor of close friends around her. Residential scatter and lack of language facility can worsen the situation to a considerable extent. Thus, Indian women are often not equipped to deal with the new additions to the roles of wife and mother, at least initially.

Indian children are brought up on the basis of duties to adults. The Indian family and society is adult-centered, not child-centered. Rights can only be gained by age, education, maturity and experience. Indian children therefore tend to be more docile than their Canadian counterparts at least for the first few years after arrival in Canada.

The Indian family is demanding on the individual. A child's duty to its parents overrides all other relationships including those of marriage in later years. Filial obligations are very important. Family relationships are placed above peer-group relationships. Few Indian children become "buddies" or hang around with "the gang" at school. Extra-familial relationships are secondary. Indian children in Canada often end up somewhat marginal as they are compelled to live in two worlds - Canadian and Indian. Parents expect conformity to Indian cultural traditions, values and behaviour patterns, while society expects them to become Canadian and provides little understanding or sympathy.

Marriages in India are generally parentally arranged and as a result nearly everyone in India gets married. Children growing up in Canada become torn between the lure of romanticism and the pull of free-choice marriages with the attendant patterns of dating on the one hand, and of parental pressure not to get interested in members of the opposite sex whether Indian or non-Indian on the other. Girls face greater pressures than boys. In high school when dating begins in earnest, Indian teenagers are often at a psychological and real disadvantage and they undergo considerable cultural and emotional strain.

Indian Class Structure

India is a paradoxical mixture of feudalism and modernity. Caste remains an important feature of Indian society. Yet caste is not social class but exists concurrently with it. One can be lower caste but of middle class status or upper caste and of lower class status and so forth. The two systems do not necessarily coincide.

In Canada, suffice it to say, that except for the purposes of marriage and a few religious rituals among the Hindus, caste becomes decreasingly relevant and class becomes more significant. Again, all Indians in Toronto, for example, are not socially the same. The difference and divisions which already exist within the minority based upon language and religion are exacerbated by class factors as well. A well-defined socio-economic hierarchy is developing within the Indian community.

Indian Value System

Among the most significant values which Indian parents inculcate in their children are those of education, family solidarity, non-violence and morality. While these four are important they are by no means representative of the complete set of values that exist.

Education

Learning is traditionally something desirable. It is a value which arose in association with high caste status thousands of years ago. The Brahmins were the purveyors of all knowledge. Learned men and women have been traditionally respected above all others. Philosophers, sages, religious leaders, and even politicians have always advocated education in word if not in deed. Education is seen as the greatest investment and basis of security - as something no one can take away. It is the most effective way of proving one's worth, of overcoming competition, of bettering one's status and position in life. Indian children are constantly admonished by their parents for not studying enough.

Children of highly educated parents, it is assumed, will get the same education as their parents. Children of para-professionals and skilled workers, it is assumed, will at least get a basic college degree or a vocational diploma of some sort. School drop-outs are infrequent among East Indians in Canada. To drop out of school brings shame not only on the individual but on the family. Parents exert tremendous pressure to continue in school and complete educational requirements. University dropouts may occur especially among girls who get married but even this is less frequent in Canada than in India.

Family Solidarity

For 4,000 years the family has been the most important unit of society in India. Parent-child relationships are extremely close (especially the mother-son relationship). Sibling relationships are also close. The most important value related to the family is care for the aged. It is considered shameful and degrading for an individual to consider putting his parents or grandparents in an old person's home. The parent's domestic lives revolve around the children and in turn children are expected to serve parents first and only then themselves.

Non-Violence

Traditionally, physical violence has been abhorred. Gandhi's stance on non-violence is well-known. Indians as a group are less aggressive and more conservative where physical violence is concerned. This has also caused some speculation in the light of recent attacks upon East Indians that this group is picked upon for attacks because retaliation is less likely. Physical violence is not encouraged by parents either at home, in school or elsewhere. Verbal repartee or withdrawal is considered a sufficient response to physical challenges in most cases.

Morality

Most parents worry about the deterioration of the moral fibre of their children. Indians are no exception. Dating and changing sexual mores are great anxiety-producers. Girls reaching puberty often appear to become less friendly and extroverted, but it is not unfriendliness but fear that puts the clamps on these children. Children who have played together all through their primary school years find they cannot do so that easily in high school. Sexual morality and personal ethics are stressed more especially in the case of girls. As usual, the boys can get away with more!

A NOTE ON INTEGRATION

Finally, there is the problem of integration. What does it mean to an East Indian?

Integration implies the formation of a sense of belonging to a country and society within the framework of one's own modified cultural identity. Integration means becoming an Indo-Canadian.

Post-war Indian immigrants come to Canada with certain economic and social expectations. Yet most of them face downward social mobility due to reasons of prejudice and discrimination, hostility and general societal ethnocentrism. They face greater problems than European immigrants who, in time, can pass into society if they wish because they don't look different.

Yet, being relatively well-educated, Indians have complex expectations. It is not only money that assuages their needs, but also personal development and career mobility. It is logical therefore that East Indians who cannot achieve success, who feel they are not welcome, or, who fail to make the grade will naturally want to return to India or move elsewhere. It is estimated that about 16% of all immigrants remigrate out of Canada - to the United States or back to their countries of origin or elsewhere in search of satisfaction.

When a full-fledged dentist works at making false teeth and a lawyer becomes a clerk and an accountant becomes a bookkeeper and people with college education become parking lot attendants, then the local society does not fulfill expectations and therefore cannot compete for the cultural and emotional allegiance of a minority.

By the same token, all East Indians are not the salt of the earth. Canada does receive a choice selection - the wheat - but some of the chaff also slips in. Unfortunately, the chaff becomes important because it determines how the wheat is treated.

Indians do have problems within their own group. There are broken families, delinquent children, deviants and criminals, illegal immigrants, the psychologically maladjusted and the economically unstable. But, as in every other ethnic group, these are a small fraction.

East Indians also often fail to grasp the nuances of social niceties and Canadian etiquette. They may not understand the principles of reciprocity and group co-operation, or the requirements of community involvement in their residential neighborhoods. This is not because they do not want to do so, but because they are unaware of the need for this as it is alien to their cultural orientation. As a result they are often misjudged as being arrogant, aloof or withdrawn, unfriendly, difficult, uncommunicative, or just stupid. But this does not mean they cannot change. It would seem that both East Indians and Canadians need education about each other.

Integration, then means equal opportunity, equal satisfaction of needs, equal contribution to the new country, equal access to power and influence for those who are eligible and capable. Yet it must occur within the framework of one's own cultural identity. No one wants to be lost in a sea of massified humanity.

Remarks by Dr. T. J. Samuel of Ottawa
at the Intercultural Seminar on East Indians
held on March 13, 1975 in Toronto*

The country of origin of East Indian immigrants has many faces and many facets. A nation of about 600 million people, adding a Canada to its population every year, it is a land of contradictions. There live some of the poorest people in the world, and also some of the richest. India is atomic physicists at Bombay and Naga tribesmen in Assam, it is maharajas and street sweepers, Harvard and Oxford trained scholars and unlettered farmers, it is tough Sikh soldiers and peace loving Jain monks. It wears turbans, Gandhi caps and no caps, the latest Paris fashion and simplest loin cloth. It is palaces and huts, automobile factories and wooden ploughs. It is Hindus, Moslems, Christians (incidentally Christianity reached India before it reached Rome), Sikhs, Jews, Parsis, Buddhists and athiests. The Indian speaks in many tongues and lives in a real multicultural society. I suppose that summarizes the socio-economic and cultural conditions in which most of these immigrants grew up.

The historical aspect of Indian immigration to Canada makes very interesting reading. Asia and North America were completely unknown to each other until nearly one hundred years after Columbus sighted the West Indian islands. The Chinese came first from California in 1858 when gold was struck in Fraser River, B.C. The Indians came much later. It happened like this. The sikh soldiers did yeoman service for the British Empire and won recognition for their meritorious service in the army. Some of them were rewarded by being sent to England as representatives of the

* The views contained in these remarks are personal and, therefore , should not be attributed to any organization Dr. Samuel is associated with.

Empire at Queen Victoria's Jubilee in 1898. On returning to India they visited Canada and were well treated and entertained in Canada. On returning to India they maintained fond memories of their trip to Canada and some of them decided to settle in Canada. They arrived in 1904 and filled labour shortages in B.C. lumber mills.

Between 1904-1907, 5,179 of them reached B.C. They were mistakenly called Hindus though almost all of them were Sikhs. To quote Charles Woodsworth, "their queer dress and odd appearance created dislike and B.C. watched their struggles to make a living with manifest unease." There were outbreaks of violence against them as there were against those of Chinese and Japanese origins. Measures were taken to stop the immigration of the so-called Hindus. One rule effectively used was the "Continuous passage" rule of 1908. It said that an Indian can come to Canada only by continuous passage from India. And there were no ships from India visiting Canadian ports. In April, 1914, a memorable episode took place. 376 Sikhs from India chartered a ship and did come by continuous passage to Vancouver. The ship sat in Vancouver port for three months before finally being turned away. That is known as the Komagata Maru incident.

Many of the Indian immigrants in B.C., having failed to realize their dreams, left for the U.S. They, as well as many Chinese and Japanese immigrants, did not receive a rousing welcome there either. The late President Kennedy wrote: "Our behaviour toward these groups (oriental immigrants) represented a shameful episode in our relationship to those seeking the hospitality of our shores. They were often mobbed and stoned by native Americans." If one examines the treatment meted out to Oriental immigrants in the past one could observe that rarely in the social history of a nation has so much abuse been showered on so few by so many.

After India emerged as a free nation in the Commonwealth, a quota system was introduced for immigrants from that part of the world. It allowed 150 immigrants each year from India.

In the postwar period over 4 million people from all over the world have uprooted and transplanted themselves to Canada. Of them 80,000 were born in India. They joined about 3,000 of Indian origin who were living in Canada, mostly in B.C.

However, people of Indian origin did not come from the Indian subcontinent alone. They came also from Guyana, Trinidad and Tobago, Uganda, Kenya, South Africa, Fiji, Mauritius and many other countries. Their numbers are hard to estimate though their faces are easy to be recognized as Indians. Out of about 80,000 who came from the above-mentioned countries in the post-war period, if about 50 per cent are likely to be of Indian origin, another 40,000 should be added to the population of Indian origin in Canada. Of course to this should be added the children born to Indian immigrants after being in Canada. The numbers who returned to India or remigrated to another country come on the minus side. After considering all these one may guesstimate that people of Indian origin in Canada are somewhere between 125,000 and 140,000 at the present time.

It may be asked: Where do the Indo-Canadians stand in relation to the other ethnic groups as far as numbers are concerned? I would be inclined to think that their number exceeds those of people with ethnic origins such as Danish, Finnish, Czech, Belgium, Japanese and Negro. Thus in short in the multi-cultural social fabric of our country, the people of Indian origin are not as insignificant a number as is often believed to be. Their numbers could be very close to the number of Canadians of Portuguese or Chinese origin.

Approximately half of these people of Indian origin are settled in Ontario, mostly in Toronto. According to the 1971 Census, Metropolitan Ottawa is a distant second followed by Hamilton, London, Kitchener, Windsor and Thunder Bay.

Indian immigrants who came before the world war went mostly to British Columbia. Even in the 1946-61 period about 75-80 per cent of them went to British Columbia. Since then Ontario has been receiving a larger share than British Columbia.

Up to 1946, virtually 100 per cent of Indian immigrants were in three occupations: sawmilling, farming and trucking. In 1947-52 about one out of six who came to join the labour force was in managerial, professional or technical occupations. By 1953-55, it rose to one third. By 1956-61 two out of five came to join such occupations. In the 1962-73 period almost half the immigrant workers from India came to managerial, professional and technical occupations. Among the professionals about one in five is a teacher, another an engineer, another a doctor and the remaining two would be from various other professions.

Apart from changes in occupational composition over the last few years, there has also been a change in religious composition. Since no hard and fast figures are available, no percentages can be quoted. However, it may be stated that the number of Hindus, Moslems, and Christians from India has increased substantially in recent years. It would probably be true to say that the majority of recent immigrants from India are not from the Sikh religious group.

The process of the adaptation and settlement of the immigrants may be approached from three angles: (a) economic (b) socio-cultural and (c) political. Economically people of Indian origin operate successfully at all levels of employment from labouring to the millionaire class. Looking specifically at three areas of economic adaptation - employment, income and housing according to a study of the Department of Manpower and Immigration as reported in one of the volumes of the Green Paper, Indian immigrants who came between 1969 and 1971 started to work on an average $5\frac{1}{2}$ weeks after their arrival in the country. The British immigrants had to wait only half as long while the Chinese and Yugoslavian immigrants waited a week longer.

After 3 years in Canada, the Indian immigrants who came in 1969 had an average family income of \$9,056 a year. This compares to \$12,237 for British immigrants, who were at the top and \$6,457 for Italian immigrants who were at the bottom. Between the year 1969 and 1971, the Indian immigrants had increased their income by 69 per cent.

Indian immigrants have not, generally speaking, established ethnic neighbourhoods or residential communities. They are spread out in all residential districts from the posh to the poor. According to the study referred to above, in three years 29 per cent of them bought their homes. A quarter of Italian and Chinese immigrants, and one eighth of West Indian immigrants and less than one tenth of Greek immigrants became homeowners during the same period.

On the basis of an assumption that there are about 40,000 households of Indo-Canadians and that the average income per family is around \$13,000 now, their contribution to the GNP of the country works out to be over \$500 million.

Indian immigrants have produced their due share of businesses as well. All such businesses are not easily recognizable, such as the boutiques, restaurants and spice shops.

In general one could say that people of Indian origin have integrated very well into the Canadian economy.

Social integration is a very difficult term to define precisely. Available evidence indicates that Indian immigrants are integrating smoothly socially as well. According to the study of immigrants quoted in the Green Paper, 70 per cent of Indian immigrants reported, after three years in Canada, that they feel at home here. The question asked was: "Do you now feel that Canada is your home country, or do you feel as if you belong more to your former country?" This compares with 50-64 per cent of immigrants from Portugal, France, Greece and Britain who felt the same way. Less than half the immigrants from Germany, U.S.A., Philippines, W. Indies, Italy and Australia said they felt at home in Canada.

Partly, only partly, this could be due to their ability to speak English. Two out of three Indian immigrants spoke English even at home compared to one out of three from Germany and Greece, one out of four from Italy, Yugoslavia and Hong Kong.

Indian immigrants were also more likely to take Canadian citizenship than many other immigrant groups. I will spare you the figures here.

Despite their high level of education Indian immigrants, like most other immigrants, do feel a culture shock on arrival. It may be asked: What is culture shock? An example may explain it. A Japanese woman immigrant to U.S.A. in early 20th century saw for the first time a husband and wife kissing in public. The immigrant was shocked. She wrote back to her mother in Japan: "These Americans have a strange custom. They lick each other like dogs to show their affection."

Well, Indian immigrants are unlikely to write such letters. But maybe they will not accept all cultural aspects of the receiving society without question. For example, some Indian immigrants do not wish to participate in social dancing. They may say it is "jumping around with someone else's wife."

The children born to Indian immigrants here are often culturally totally indistinguishable from any other children. The only distinguishing mark is their colour. Many of these young men and women are now intermarrying with non-Indians and if this becomes widespread, it is unlikely that the Indian ethnic group will be visible in a few generations time-unless replenished by continuous streams of migration from India.

Culturally the Indian immigrants are enriching the multicultural character of our society. Indian yoga, cooking, music, etc., are increasingly being appreciated in Canada.

The Indian immigrant is often found on the horns of a dilemma - whether to retain his cultural identity or embrace the cultural values of the host society lock, stock and barrel. If they are forced to do the latter by circumstances, I believe, Canadian society will be the loser. In our multicultural society there should be room for all cultures. In fact under the policy of multiculturalism what was still the other day Indian culture is now part and parcel of Canadian culture.

The Indo-Canadians face the problem of a poor image in Canada. The media often has a tendency to highlight the negative aspects of their life here - e.g., to quote the instance of the recent troubles in the Sikh temple in Toronto - and ignore the positive and creditable contributions being made by them. Often for the media, good news is no news, bad news is big news. The lack of unity, petty jealousies among immigrants, etc., do not help in building a better image either.

In general, it appears that Indians are accepted by the host society in Canada. According to a survey conducted in 1970 by York University, and reported in one of the papers accompanying the Green Paper, only 10 per cent of Torontonians would not accept an Indian as a relative or neighbour. By comparison in U.K., 63 per cent would not accept an Indian.

However, there are situations in which people of Asian origin, as well as Blacks, face prejudice and discrimination. A quarter of Asians and over a third of Blacks in Toronto reported facing such situations in the above survey. It may also be stated that one out of 10 Whites also reported feeling discrimination.

Prejudice and discrimination are rooted in ignorance. Nothing is more terrible than to see ignorance in action. The iceberg of prejudice is being spotted afloat nowadays in our society. However, I hope the sunshine of knowledge will eventually melt away this iceberg. As enlightened members of our society, I believe we have a role to play in letting in more sunshine on the iceberg of ignorance.

The area in which integration will come last is the political one, though this is the most important. Once economic and social intergration is achieved, political integration is less difficult, but by no means automatic. Political integration commences with the formulation of political opinions and culminates with full participation in the political process - standing for elections and so on. This may take more time since political success has often to be preceded by economic success.

UNDERSTANDING THE MULTI-CULTURES OF INDIA

by Vara Pasupuletti Singh

To understand the people of India, one must know some basic facts about the country. Where, who and what is India ?

1. Federation:

India (also called 'Bharat') is a sovereign democratic republic. The republic, described as a union, is made up of 21 states and 9 union territories.

2. Physiography:

The map of India gives you an idea of the country--India lies entirely in the Northern Hemisphere:

North latitude	- 8° 4' to 37° 6'
East longitude	- 68° 7' to 97° 25'
North to south	- 3,220 km. (1999.620 mls.)
West to east	- 2,980 km. (1850.580 mls.)
Total area, including Sikkim	- 3,276,141 sq. km.

Physical Features:

Fall into three well marked regions - each of them vast in dimensions. They are:

- (a) The great Himalayan mountain system - consists of a whole series of giant peaks like Nanda Devi (24,645 ft.); occasional high passes over which run the immemorial trade routes between India and Tibet.
- (b) The Indo-Gangetic Plain - one of the world's really large plains - the plain as a whole is over 2,400 km. (1,490.4 miles) and generally 200 - 300 km. (124.2 to 186.3 mls.) wide. To the casual observer, it is one of great monotony but, actually, it has considerable variety: the gradual transition from the dune-covered desert plain of Rajasthan (West) through the rich cultivation of Uttar-Pradesh to the swampy seaward edge of the Bengal Delta (East).
- (c) The plateaux of peninsular India, the Deccan - the plateau is a great stretch of rolling country at some considerable elevation above sea level. Most of these plateaux and almost all of the Deccan are built of hard old crystalline rock, with here and there ancient sediments. Here lies most of India's mineral wealth.

3. Constitution:

The Constitution of India was passed by the Constituent Assembly on November 26, 1949, and came into force on January 26, 1950.

4. Form of Government:

The Constitution sets up parliamentary form of government both in the Centre (Federal) and States (Provincial). Broadly speaking, each of the States (Provinces) has its own executive, legislative and judicial machinery corresponding to that of the Centre (Federal).

5. Fundamental Rights:

An elaborate and comprehensive declaration of the Fundamental Rights is available to a citizen of India. The Fundamental Rights are classified under seven categories:

- (a) Right to equality (can be claimed even by a non-resident residing in India)
- (b) Right to freedom
- (c) Right against exploitation

- (d) Right to freedom of religion
- (e) Cultural and educational rights
- (f) Right to property
- (g) Right to constitutional remedies

6. Climate:

India is so vast and diversified that expressions like 'average rainfall' and 'average temperature' have no meaning.

If one seeks a unifying factor in the climate of India, it is to be found in the dominance of the monsoon - The south-west monsoon

The north-east monsoon

The south-west monsoon - June to September - is a period of rain, but with a variety, across the country:

Torrentially heavy rains - Cherrapunji - earth's wettest spot, 425" of rain

Very heavy - Bombay, Calcutta

Light - Delhi

Lighter - Desert (Rajasthan)

No rain - Tamil Nadu

The wide range of climatic types is noticeable, with sharp contrasts, e.g.: In the plains, the desert of Rajasthan contrasts with the humidity of Bengal.

Winter snows of Himalayas contrast with the equatorial heat of Kerala and Tamil Nadu. Even between Kerala and Tamil Nadu, Kerala is wet with a short dry season, whereas Tamil Nadu is dry with a long dry season.

7. Religions: (1971 Census)

<u>Major Religious Communities</u>	<u>Percentage of Total Population</u>	<u>Percentage Increase in 1961-1971</u>
Hindus	82.72	23.69
Muslims	11.21	30.85
Christians	2.60	32.60
Sikhs	1.89	32.28
Buddhists	0.70	17.20
Jains	0.47	28.48
Scheduled Caste	14.60	24.18
Scheduled Tribes	6.93	27.23

8. Languages: 15 (provided by the constitution)

Assamese	-	Assam
Bengali	-	Bengal
Gujarati	-	Gujarest
Hindi		
Kannad	-	Mysore
Kashmiri	-	Kashmir
Malayalam	-	Kerala
Marathi		
Oriya	-	Orissa
Punjabi	-	Punjab
Sanskrit		
Sindhi		
Tamil	-	Madras
Telugu	-	Andhra-Pradesh
Urdu		

National Languages - English and Hindi

Dialects spoken in India - 720

With the diversity of climate, language, etc., the States (Provinces) in India could be almost like clusters of little countries as in Europe, culturally. The national languages of India are English and Hindi. If one did not speak or understand either of these two languages, and if one family, say from Punjab, were to meet a family from Kerala or West Bengal or any other State - it would be like a German and Italian trying to converse, or Russian and French. So, if you find families who have migrated from different parts of India but happen to stay in the same neighborhood - to you it may seem that they are both from India. There is the common thread of being from India, but sometimes it is the only common thread. To an on-looker, however, it would seem and is many times expressed - "these people from India, they live in the same neighborhood but don't seem to get along with each other."

In addition to language barriers, the caste and customs of individual families, their beliefs and values are also major considerations.

Coming to a new country, mostly blind of what to expect but with high expectations, they have to come to grips first with their own individual and family value systems in relation to Canada. Even though a major percentage of immigrants from India are absorbed in Canada, some seem to have difficulties in a new country. Perhaps we can understand this better in looking at the rural-urban population, education, etc.

9. Population:

The 1971 census of India enumerated 547,919,809 persons, approximately 548 million. The census fell short by about 13 million from the projected population. The 24.8% increase in growth rate in 1971 seems due to a fall in death rate and not due to increases in birth rate. Death rate seems to have declined by nearly 50% during the past 70 years. It was around 21 per 1,000 population in 1961, which might decline to 10-15 per 1,000 by 1980.

- (a) Sex Ratio - There are more males than females, 930 females per 1,000 males. The sex ratio is favourable to females only in Kerala State (1,016) and Dadra-Nagar Haveli (Union Territory) (1,007). In about 11 States, the sex ratio is lower than 900 females to 1,000 males.
- (b) Age Structure - One of the consequences of high birth rate is that India has a very young population. Nearly 42% of India's population is below the age of 15 years, and only 12% is 50 years and over.
- (c) Rural-Urban:
 - (i) A very large proportion of India's population lives in rural areas. Only about 20% (19.91%) live in urban areas as of 1971 (9% in 1881).
 - (ii) The most urbanized state (province) in India is Maharashtra - where 31% of the population in the state lives in urban areas.
 - (iii)

Assam)	
Himachal-Pradesh	)	Have less than 10% urban
Nagaland	)	population
Orissa)	

- (iv) Growth of population in towns of large size is seen generally greater than in medium and small towns. In towns with population size between 5,000 and 9,999, the population decreased during the decade 1961-71.
- (v) A little more than 52% of the urban population (which is about 20% of the total population) live in towns having a population of 100,000 and more.
- (vi) As per 1971 census, there are only NINE cities in India which have a population of one million and above (city is regarded as metropolitan when it crosses one million population).

Calcutta Urban	-	7,031,382 persons
Bombay Greater	-	5,970,575 "
Delhi Urban	-	3,647,023 "
Madras Urban	-	3,169,930 "
Hyderabad Urban	-	1,796,339 "
Ahmedabad Urban	-	1,741,522 "
Bangalore Urban	-	1,653,779 "
Kanpur City Urban	-	1,275,242 "
Pune Urban	-	1,135,034 "

(vii) Sex-wise Rural-Urban Breakdown of Population

	<u>Total</u>	<u>Male</u>	<u>Female</u>
Rural	438,855,500	225,218,984	213,636,516
Urban	109,094,309	58,717,630	50,376,679
TOTAL	547,949,809	283,936,614	264,013,915

- (d) Family Planning - India was the first country to adopt an official policy favouring family planning, in 1951. However, in the ten years (the first two five-year plans) 1951-61, the emphasis was mainly on research in the field of motivation, communication and extension of clinical services. In 1962-63 the program was reorganized and a new approach, called 'extension approach', was adopted. The program is not merely an isolated birth control scheme, but a vital part of overall socio-economic development and welfare activity. Since 1965, the Indian Family Planning Program has moved into a stronger level of effort to reach various sections of people. It is centrally (Federally) sponsored and assisted to the extent of 96% to 97%.

With a ratio of 80% to 20% rural-urban breakdown, and of the 20% urban population, a little more than 52% only living in nine metropolitan cities is a point worth remembering. The problems of people coming from smaller towns to metropolitan cities in any country are almost universal. But to come from smaller towns to metropolitan cities in a new country needs more than the usual understanding and adjustment. The situation gets a little more complex when the people come from villages to metropolitan cities.

I have listed the nine metropolitan cities in India, with their populations, to give you an idea of the cities which are congested and those which are not. Those who live in heavily populated metropolitan cities only are exposed minimally to apartment living. By and large, the bulk of the population lives at ground level. To come to a new country and live in a one bedroom or two bedroom apartment tends to create, at least for some time, more than the normal problems of apartment living. A feeling of isolation, loss of freedom, insecurity are some of the after-effects.

10. Age at Marriage:

India is one of the few countries where child marriages are still prevalent. It was found in 1961 that, in a number of states, the average age of female marriages was below the prescribed legal minimum, which is 16 years.

Figures based on one percent sample show that the average age for males was:

1961 -- 21.6 years
1971 -- 22.5 years

and for females:

1961 -- 15.8 years
1971 -- 17.1 years

Significant regional differences in the mean age at marriage of females are noted by the census reports:

States of	)		(	States of
Mysore	)	have a	(	Andhra-Pradesh
Tamil Nadu	)	higher	(	Uttar-Pradesh
Kerala	)	marriage	(	Bihar
Punjab	)	age than	(	Orissa
Assam	)		(	Nadhya-Pradesh

Important rural-urban, caste and religious differences are also found in the mean age of marriage: (a) Broadly speaking, mean marriage age is higher in the urban areas by 2.3% than in the rural areas. (b) The Christians marry late, followed by Sikhs, Jains, Muslims and Hindus.

These facts may give you a few reasons for the prevalence of arranged marriages, courtship rituals, distinct male-female roles, parent-child discipline, extended family controls, superimposed by communal expectations. At this time, I do not have the time to enlarge on any of these aspects. However, they differ from state to state and have an impact on family life, especially in a new country where they are exposed to different ways of living. For some, it is the first time they have had a chance to test their beliefs and values, and this creates problems within the family.

Another important dimension I would like to touch upon in this context is education.

11. Education:

- (a) Literacy- Defined as capacity to read and write with understanding in any language.

In 1971, the literacy rate was 29.46%.
" 1961, " " " " 24.03%.
" 1931, " " " " 8.00%.
" 1891, " " " " 6.00%.

In 1971, male literacy was found to be nearly 39% and female literacy 19%. Rural areas have lower literacy rates than urban areas.

- (b) Free Education - As of February 15, 1973, seventeen states (provinces) and all seven union territories have free primary education. In some of these states, all education is free, while others have formulas ranging from free primary education to first year university.
- (c) Compulsory Primary Education Act has been passed by all states except two (Nagaland and Himachal Pradesh).

Enrolment Since Independence

<u>Age Group</u>	<u>1951</u>	<u>1971</u>
6 to 11	43% of age group	80% of age group
11 to 14	13% of age group	35% of age group

(d) <u>Number of</u>	<u>Universities</u>	<u>Colleges</u>
1960-61	47	1,542
1970-71	92	3,604

(e) Expenditure on Education - 3.1% of the national income.

I have given the figures from the 1971 census to give you an indication of the existing levels of education and an idea of, hopefully, future acceleration in education. Illiteracy, coupled with mean marriage age, result in looking through certain coloured glasses. This could apply to the literate uneducated and sometimes, to a lesser extent, to the educated. The coloured glasses could be the caste system structure; classes within the caste system; beliefs, values and discipline in raising children. While this phenomenon may appear complicated and perhaps have some exclusive variables, it is not exclusive to India alone. Understanding of multiculturalism with extreme diversity within one country is the only uniqueness.

Lastly, I would like to touch on social welfare in India.

12. Social Welfare:

There are 22 schools of social work at the graduate level, and five undergraduate schools of social work.

There are a number of social welfare agencies set up by the Government of India. In addition, there are innumerable voluntary agencies. To name a few recognized agencies:

By Government of India

- (a) Among Tribes - The Government of India has set up nine research institutes to study the problems that affect tribes and to train personnel to help them.
- (b) The Central Social Welfare Board - Evaluates and sponsors welfare programmes of the government.
- (c) The Central Bureau of Correctional Services - Coordinates the policies and programs in the field of social defence, including crime prevention.

- (d) The Association of Social and Moral Hygiene - To eradicate prostitution and to rehabilitate women and children in moral danger.
- (e) Social Welfare and Rehabilitation Directorate - To tackle problems of deserted women and war widows.
- (f) Widows - 300,000 women become widows each year, according to Government of India estimates, especially in the age group 20-24. Relief and assistance - Government expected to spend 300 million Rs (Rupees) in the IV Plan period.
- (g) Destitute Children - Government estimates that there are about 1.15 million destitute children up to the age of 14 years. Gives relief and assistance.
- (h) Funds for Research - in social work.
- (i) Institutions for the Handicapped.

Voluntary Agencies - to name a few:

Child Welfare	Women's and Family Welfare
Youth Welfare	Rehabilitation of the Handicapped
Rural Welfare	Welfare of the Under-Privileged
Social Education	International Welfare Agencies, etc.

The agencies mentioned above are primarily focused towards economic, rehabilitative and educative help. The concept of "counselling" - marital, family, etc., as seen in Canada is not that popular in India. In fact, it is almost foreign to the majority of people. To the minimal extent that it is available, there is a strong stigma attached to it. To a large extent, to date, extended families were and are the counsellors. Even then, 'confidentiality' is the name of the game within the family structure.

In conclusion, in any helping situation the process of understanding, trust and confidence, leading to meaningful communication, are the basic ingredients. India is as multicultural, if not more so than Canada. I have attempted to highlight some basic physical and statistical generalities and general cultural diversities in India. I have selected only a few areas which I felt would be appropriate, as a starter, to the general understanding of professionals of social agencies in helping people from India. I hope this will provide a base for discussion.

	States (provinces in Canada)	Capital City	Highest Population in rank order in six states (No.1-6)	Thickly Populated States in sq. km. (No. 1-6)	Largest States in sq. km. (No. 1-6)
1	Andhra-Pradesh	Hyderabad	No. 5-43, 502, 708	--	No. 5-277, 254
2	Assam	Shillong	--	--	--
3	Bihar	Patna	No. 2-56, 353, 369	No. 3-324 per sq. km.	No. 6-187, 091
4	Gujarat	Gandhinagar	--	--	--
5	Haryana	Chandigarh	--	--	--
6	Himachal-Pradesh	Simla	--	--	--
7	Jammu and Kashmir	Srinagar	--	--	--
8	Kerala	Trivandrum	--	No.1-549 per sq. km.	--
9	Madhya-Pradesh	Bhopal	No. 6-41, 654, 119	--	No.1-443, 459
10	Maharashtra	Bombay	No. 3-50, 412, 235	--	No. 3-308, 000
11	Manipur	Imphal	--	--	--
12	Meghalaya	Shillong	--	--	--
13	Mysoore	Bangalore	--	--	--
14	Nagaland	Kohima	--	--	--
15	Orissa	Bhubaneshwar	--	--	--
16	Punjab	Chandigarh	--	No.6-269 per sq. km.	--

17	Rajasthan	Jaipur	--	--	No. 2-342, 272
18	Tamil Nadu	Madras	--	No. 4-317 per sq.km.	--
19	Tripura	Agartala	--	--	--
20	Uttar-Pradesh	Lucknow	No. 1-88, 341, 144	No. 5-300 per sq.km.	No. 4-294, 364
21	West Bengal	Calcutta	No. 4-44, 312, 011	No. 2-504 per sq. km.	--

* National Average Density - 178 per sq. km.

* 2.59 sq. km. = 0.386 sq. miles

UNION TERRITORIES

CAPITAL CITY

1. The ANDAMAN and NICOBAR ISLANDS
2. ARUNACHALA PRADESH (NEFA)
3. CHANDIGARH
4. DADRA and NAGAR HAVELI
5. DELHI
6. GOA, DIV and DAMAN
7. LACCADIVE, MINICOY and AMINDIVI ISLANDS
8. MIZORAM
9. PONDICHERRY

- PORT BLAIR
YACHULI
CHANDIGARH
SILVASA
DELHI
PANAJI
KOZHIKODE (Kerala) - Temporary Headquarters
AIZAWL
PONDICHERRY

First Indian Woman Chief Engineer	Miss P.K. Thresia. (Kerala 12-5-1971).
First Indian Woman High Court Judge ..	Smt. Anna Chandi (Kerala).
First Woman Pleader	Regina Guha.
First Woman Barrister	Miss Cornelia Sorabji.
First Woman Major	Sulochana Modi.
First Congress President	W.C. Bannerjee.
First Indian I.C.S.	Satyendranath Tagore.
Devaluation in India	19th Sept. 1949 and 6th June 1966
Decimal Coinage in India	Introduced 1-4-1957.
Nationalisation of Banks in India	20-7-1969.
Metric System of Weights & Measures Adopted from	1-10-1958.
Largest Employer in India	Railways.
No. of Passengers Carried by Indian Railways a day	58 Lakhs. (1961)
No. of Railway Stations in India	6,854. (1961)
Length of Government Railways in India ..	58,464 miles. (1961)
1st Railways in India	13 miles between Bombay & Kalyan by Great Indian Peninsular Railways on 16-4-1853.
1st Newspaper in India	"Bengal Gazette", by J.A. Hickey on January 29, 1780.
Commercial Radio Advertising Started in India	1-11-1967.
Organised Broadcasting	Started by a private concern, Indian Broadcasting Co. at Bombay & Calcutta in 1927.
1st Postage Stamp on all India basis	1-10-1854.
1st Official Airmail Flight	18-2-1911 from Allahabad to Naini.
1st Govt. Telegraph line between India & England	27-1-1865.
Postal Savings Bank	Started 1885.
M.O. System	Introduced 1880.
1st Postal Service for Public in India ..	1837.
Atomic Energy Commission set up	10-8-1948.
Apsara & Atomic Energy Establishment, Tronibay	Inaugurated by Jawahar Lal Nehru on 20-1-1957.
First Indian Developed Rocket	Rohini--R.H. 75 launched from Thumba 20-11-1967.

1st Human Flight in India	Joseph Lynn took off in a balloon in Bombay in 1877 and rose to 7,500 ft.
Air India	Tatz Airlines converted to Air India Ltd. in July 1946.
Airlines Nationalised	1-8-1953.
Two Corporations (Air India & Indian Airlines)	Came into existence on 15-6-1953.

FIVE-YEAR PLANS

Total Outlay

First Plan

(1950-51 to 1955-56) Rs. 3,760 crores

Second Plan

(1956-57 to 1960-61) Rs. 7,700 crores

Third Plan

(1961-62 to 1965-66) Rs. 12,731 crores

) 1966-67:Rs. 2,192 crores

Three Annual Plans) 1967-68:Rs. 2,246 crores

) 1968-69:Rs. 2,355.4 crores

Fourth Plan

(1969-70 to 1973-74) Rs. 24,882 crores

BASIC FACTS

Area	3, 276, 141 sq. km.
Length	3, 219 km. (North-South).
Breadth	2, 977 km. (East-West).
Land Frontier	15, 168 km.
Coastline	5, 689 km.
Population	547, 949, 809 (1971)
Growth Rate	24.57 per cent.
Minimum Rainfall	Thar Desert 4 inches.
Maximum Rainfall	Cherrapunji 425 inches.
Minimum Temperature	Kashmir 49 F.
Maximum Temperature	Rajasthan 120 F.
Main Crops	Rice, Wheat, Pulses, Grains, Castor, Sesamum, Groundnut and Cotton.
Main Fruits	Mango, Coconut, Arecanut, Apples, Peaches, Pears, Apricots and Walnuts.
Important Rivers	Ganges, Yamuna, Luni, Ghaghara, Kosi, Chambal, Betwa, Sone, Brahmaputra, Krishna, Mahanadi, Narmada, Kaveri, Tapti and Penmar.
Expectancy of Life at Birth	52.6 years (M. 53.2 years) (F. 51.9 years).
Death Rate	14 per 1, 000.
Literacy	33 per cent.
Major Dams	Hirakud Dam (Orissa); Nagar- junasagar (Andhra Pradesh); Bhakra Nangal (Himachal Pradesh); (Punjab); Beas (Him- achal Pradesh).
No. of Villages	550, 000 (approximately).
No. of States	21
No. of Districts	358
Dare of Independence	15-8-1947.
Languages in India	15 (provided by Constitution).
Dialects Spoken in India	720
Highest Hill Station	Gulmarg (8, 870 ft.)
Largest State	Madhya Pradesh (171, 221 sq. miles).
Highest Indian Structure	Qutub Minar (288 ft.).
Largest Populated City	Greater Calcutta (7, 005, 262)
Highest Dam	Bhakra Nangal (740 ft.).
Most Literate State	Kerala (46.8 per cent).
Biggest Zoo	Zoological Gardens, Calcutta (270 acres).
Most Populated State	Uttar Pradesh (88, 341, 144)
Longest Platform	Kharagpur (2, 733 ft.).
Longest Bridge	Sone Bridge (10, 052 ft.).

Publications Available from
Multicultural Development Branch

Branch Brochure
Multicultural Resource Materials

Analysis and Design of Public Participation Programme Evaluation in Ontario
Bookkeeping Procedures for Community Groups
Citizen's Guide to Local Government in Ontario
Conference Planning
Discussion Leaders' Handbook
Directory of Community Groups
Directory of Ethnic Groups
Getting People Together
Public Participation in Planning Policy and Programme
Resources for Community Groups

Papers on the Portuguese Community
Papers on the Chinese Community
Papers on the Black Community
Black Students in Urban Canada
West Indians in Toronto: The Students and the Schools
Papers on the Greek Community
Papers on the East Indian Community
Papers on the Italian Community
Our Health Care System and What You Should Know About It
Immigrants and Education
Immigrants in Canada

Immigration to Ontario - Part I (1957-1971)
Immigration to Ontario - Part II (1972-1975)
Ethnic Composition of Ontario 1971

Conference Report on Toronto's Religious Communities and Multiculturalism
Multiculturalism, Citizenship and Community
Outreach in Understanding
Heritage Ontario
Gregorovich Canadian Ethnic Group Bibliography

